Christianity Rediscovered

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PREFACE

Christianity has been completely misunderstood. Not one word of that which is being taught as Christianity to-day is real Christianity So gross has been the error that if the founders of the Christian Doctrine came down to-day and heard what was being preached as their Doctrine they would be amazed.

As early as the second century of the Christian Era there were prevailing several views of Christianity, one of them being the modern Christian teaching which displaced all its rivals and established itself But it is obvious that its claim to accuracy cannot be accepted from the mere fact that it has displaced the other views of the teaching, for any one of them might have succeeded in displacing its adversaries in a like manner

In addition to the Doctrines openly preached there was one which was kept secret, and this was guarded so carefully that it was only imparted to the most tried and trustworthy of pupils and seekers, after subjecting them to various tests to prove their reliability. Not less than six years' probation is recommended by Clement (Ante Nicene Christian Library Vol. XVII, p 5), in accordance with the advice of "Our Peter"

The question, therefore, is, what is the true teaching of Christianity ?

Now, the only documents and material from which the true teaching of Christianity can be recomposed are the books of the New Testament and the writings of the earliest Fathers of the Church, collectively known as the Ante Nicene Christian Library. All other documents and writings are unreliable because of their late date

These documents have got to be construed with the utmost care, and quite as rigidly as the exhibits (documents) in a lawsuit, perhaps even more rigidly, because a judge's standard of proof is not always as exact as a logician's.

In this book it is intended to re-examine the Christian Doctrine, with a view to get at the true teaching of its authors

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CHRISTIANITY REDISCOVERED

CHAPTER I

INTERPRETATION

To anyone who has at all carefully gone through the compilation known as the New Testament it must be evident that the teacher was making every effort to conceal his true views from the general audiences and congregations His Doctrine was something which was not acceptable to the masses at large, which could most easily be taken as a heresy, and which would thus bring on his head the punishment of lynching (stoning) which was generally meted out to blasphemers.

The Gospels are full of allusions to a secret teaching which even the chosen disciples did not understand, and concerning which they frequently marvelled as to what could be its true meaning

Their understanding had to be opened again and again in secret, that is, not before the generality of men There were a class of people in particular whom it was not desired to enlighten, namely, those nicknamed " swine " and " dogs " Of these the swine were the perverse persecutors of the teacher and his followers, who would stick at nothing, and who could not be influenced in any way, but the dogs were the

good-natured fools, who were sure to give away the secret, and by untimely blabbings bring the swine on to the scene

It is, therefore, said openly in the Bible · "It is not meet to take the children's bread and to cast it unto the dogs" And with reference to the perverse persecutors "Cast not your pearls before swine, least they trample them underfoot and turn and rend you"

This raises the interesting question concerning the teacher himself Why was he so helpless? If we accept the current Christian views, he was the Son of a God, and himself a co-God, and God is supposed to be omnipotent! Why this helplessness, then? Not once was the almighty might of Godhead made manifest anywhere! It may be that even a God is unable to change the hearts of men, to turn the swine into lambs, and the dogs into thoughtful, intelligent beings, but, surely, a God should be able to preach his Doctrine openly in spite of all kinds of opposition, and, in any case, to protect himself and his followers The inference is not favourable to the current Christian version of things We shall leave the determination of the question concerning the personality of the teacher for another and more fitting occasion, but it is clear for the moment that the Doctrine itself was deliberately kept back from all except those who were instructed privately, and that for fear of the swine The text in St Mark · "And without a parable spake He not unto them" (Mark iv. 34) is further argument

in support of this conclusion, and the matter is clinched by the text in Luke viii, 10 which says · "And he said, unto you it is given to know the mysteries of the Kingdom of God but to others in parables, *that seeing they might not see, and hearing they might not understand*"

In other words an effort was made, of the most deliberate kind, to prevent people from getting at the secret, so that *seeing they might not see and hearing they might not understand.*

The teaching was to be disguised, and given out in words which said one thing and meant another and the success of the effort rendered it necessary that the disguise should be complete and the deception absolute, so absolute as to deceive the astutest thinkers in the opposite camp, that is, amongst the swine Such being the case, it is not possible that what was concealed so painstakingly and carefully, and so well disguised, would be patent to anybody who merely reads the Bible as any ordinary book

Our conclusion, then, is that the real Christian Doctrine is not to be found on the surface of the words of the Gospels and the Epistles, but has to be worked out with a great deal of labour from the available material, already referred to, that is the Gospels, the explanatory Epistles and the writings of the Ante Nicene Christian Fathers

Among the Epistles the writings of St Paul occupy a very prominent place and much space His

explanations also have the same characteristic; he seems to reveal and yet effectively conceal the real points of the Doctrine. Differences of opinion also appear to have arisen about the time of the Pauline Epistles St Paul refers once or twice to them and insists that his explanation is the true one The people who are responsible for putting together the Documents of the New Testament, undoubtedly, accepted St Paul as one of the *infallible* writers St. Paul also calls himself an "*ambassador in bond,*" meaning that he was not free to speak openly We shall see as we proceed with the solution of the mysteries, that he did his utmost to carry enlightenment to mankind, but was not at liberty to jeopardise the lives of his followers by doing aught that would put the swine on their track.

Amongst the Ante Nicene Fathers, Clement of Alexandria distinctly says "Somethings I purposely omit *afraid to write*, what I guarded against speaking" (A N C L Vol IV 357) He also mentions a certain *circumlocution* of his, resorted to avoid publishing the chief knowledge concerning the supreme Divinity to unworthy ears. The reference will be found in A N C L. Vol III 240 In the fourth volume of the series (Page 388), he again says "I *fear* to cast the pearls before swine" In the 17th Volume (p 58) the books are described as able to *deceive*.

Clement further tells us "For I . . wish artfully to conceal the seed of knowledge . Because

there is grave danger in divulging the secret of the true philosophy to those whose delight it is to speak against everything" (A N C.L Vol IV 361)

Here also we see that the real explanation of all the secrecy and mystification is only one, namely, the fear of persecution

Perhaps some of these writers would not have cared for their own lives, but surely they could not be expected to sacrifice away the lives of their followers It is thus clear that in the Gospels, the Epistles and the writings of the Early Fathers, all alike, deliberate efforts were made to hide the true Doctrine, so that it could not be got and learnt except by men specially instructed in the secret Those, therefore, who would read these books in the literal sense of the words and the plain meaning of the sentences go astray and misdirect themselves

But it might be asked how can you be sure of the interpretation of the mystifying utterances, parables and allegories? The question is not a new one and has been raised before Many people have come to grief when interpreting them They tried to fix the meanings of the parables and allegories in all sorts of fantastic ways, and, not being aware of the true rules of interpretation, rejected the allegorical exegesis altogether, leaving the plain, and, as we have seen the objectionable and untrue version in possession of the field

There are two important principles which, if carefully observed, will prevent the mind from going

wrong when interpreting Biblical allegories One of these is the law of relevancy.

It is obvious that these are religious allegories, and have nothing to do with anything which is not connected with religion. Hence it is not permissible to read into them such meanings as refer to digestion or any other kind of worldly matter. Only a religious interpretation is permissible Cyppian says as to this (A N.C L Vol XIII. p 384) "For divine things must be divinely received, and must assuredly be maintained as holy But a grave fault is branded on those who attach earthly and human doctrine to sacred and spiritual words , and this we must beware of doing "

It follows from this that those who interpret the various allegories and mythologies as expressions of physical forces or such unholy, unspiritual things as the digestive juices and the like talk irrelevantly No other interpretation, then, than that which is relevant to the subject of Religion is admissible

The second important rule of interpretation is this that a Doctrine should not be constructed from allegories but the allegories themselves should be interpreted in the light of the Doctrine As to this Tertullian says (A N C L Vol. XVIII p. 76 and 80) . " We, however, who do not make the parables the sources whence we devise our subject-matters, but the subject-matters the sources whence we interpret the fables, do not labour hard, either to twist all things (int o shape) in the exposition, while we take care to avoid all contradictions But it

is more to the point that it is not lawful to draw conclusions about anything else than the subject which was immediately in hand."

The reason for this is obvious because the allegorists must have known what they were allegorising In other words doctrine is prior to allegory The converse of this will not hold good.

We must, therefore, find out what doctrine it was which the Christian Allegorists allegorised This we shall do in the following chapters of this book.

CHAPTER II

THE DOCTRINE

The most important part of the Christian Doctrine as will be seen by the time we get to the end of our work is the soul nature

The question whether there is a soul or not may or may not interest the philosopher but it is the one important point round which religious teaching is centred In Christian teachings the soul is described as substance by almost everyone of the writers of the Ante Nicene Series of books who has written on the subject It is obvious that what is not a substance cannot possibly exist or have permanency The word substance merely means somethingness of a permanent type From the strictly philosophic point of view a substance is the abode of changing forms and qualities Matter is one kind of substance spirit or soul another Matter is composed of atoms Spirit assumes the form of soul units

Immortality rests upon indivisibility If the unit of intelligence (*i e* of the intelligent substance *viz* the soul) is a compound it must be perishable for no compounds are everlasting On the other hand if the soul is a simple thing and not a compound destruction is not conceivable with regard to it and also no creation for it is a partless thing It cannot

be broken up into pieces, being partless, and it cannot be put together, composed or created, by the assemblage of parts and elements, because it has neither parts nor separate or separable elements.

Why matter is eternal is because its atom is indestructible, being a simple non-compound unit. The reference here is to the philosopher's atom (which means the smallest indivisible unit of matter), and not to the physicist's or chemist's atom, which, as everybody knows, has been split up into smaller units, called electrons The philosopher does not quarrel with words, you are at liberty to call your atom an electron But he postulates a limit for divisibility, and when the ultimate point is reached, and he is brought face to face with the unit of matter which is indivisible any further (whatever one likes to call it, whether an electron or anything else), he calls it an atom He deals similarly with the intelligent substance, and finding it simple and non-compound, puts it down as permanent

In religion, philosophy is transcended Philosophy may be purely speculative, religion is verified by practice and the practical experience of men who have put it to practical test Infallibility is the mark of religion for this reason The philosopher only thinks there is a soul, the Teacher (in religion) *knows* from actual realization, that there is a soul and that it is immortal.

Let us now see what the earliest Christian Fathers said on the subject Gregory Thaumaturgus says: (A N C L Vol. XX p 115) —"... The Soul being

incorporeal is simple, since thus it is both uncompound and indivisible into parts. It follows in my opinion as a necessary consequence that what is simple is immortal . and what is subject to dissolution is compound; consequently the soul being simple and not being made up of diverse parts, but being uncompound and indissoluble, must be, in virtue of that, incorruptible and immortal"

Tertullian, who is one of the most enlightened of the Ante Nicene Fathers, writes (A.N C L Vol XV p 433) —"We, however, claim this (operation) for the soul, which we acknowledge to be an indivisible simple substance, . . "

In the 24th volume of A N C L. series of books (p 175) we read —" . Spirit is a substance, subtle, immaterial and which issues forth without form"

Again on pages 176-177 of the volume last referred to we are told —"What is God? 'God' as the Lord saith, 'is a Spirit' Now spirit is properly substance, incorporeal, and uncircumscribed And that is incorporeal which does not consist of a body, or whose existence is not according to breadth, length, and depth And that is uncircumscribed which has no place, which is wholly in all, and in each entire, and the same in itself."

Touching the point that the soul subsists without an author, we have it in A N C L Vol III p 365 - "Therefore that which is simple, and which is without any of these things by which that which subsists can

be dissolved, is without doubt incomprehensible and infinite, knowing neither beginning nor end and therefore is one and alone, and *subsisting without an author* But that which is compound is subject to number, and diversity, and division is necessarily compounded by some author, and is a diversity collected into one species

In the 15th volume of A N C L series p 438 the point is further emphasised in striking language — " Being thus single, simple and entire in itself it is as incapable of being composed and put together from external constituents as it is of being divided in and of itself inasmuch as it is indissoluble *For if it had been possible to construct it and to destroy it, it would no longer be immortal* Since, however, it is not mortal, it is also incapable of dissolution and division

This is what Tertullian says

Clement (A N C L Vol XII p 273) says — But it is not as a portion of God that the spirit is in each of us

He again tells us that we are neither portions of God nor his children " But God has no natural relation to us neither on the supposition of his having made us of nothing, nor on that of having formed us from matter neither portions of himself nor his children

In the 24th volume of A N C L series of books pp 150-152, another writer distinctly disavows relationship to God

These great authorities suffice for the view that the soul was regarded as a simple and therefore

indestructible and consequently, also uncreate, immortal and eternal something (substance).

It was distinctly known that the soul had not been created by a God or Goddess or anyone else, and could not possibly be wiped out of existence. It was also known that God, too, was a spirit and included in the category of substance.

Now, only one argument suffices to show that these writers were quite correct in regarding spirit as a simple substance Let us take a complex sentence and see whether its sense can be grasped by a compound and composite being or not. Let us take the sentence "Hampstead is a suburb of London"

This fairly easy sentence is composed of six words and twenty-six letters Suppose the soul consisted of six parts, and suppose each of the parts took cognizance of one word each, and no more Now it is obvious that one part would know Hampstead and nothing more, another would know 'is' and nothing more, a third part 'a,' and so on with the rest of the words in the sentence But there is no part which knows the entire sentence The first part only knows Hampstead Well what of Hampstead? Ten thousand things can be said about Hampstead, but our first part will have absolutely no reason or incentive to think of them The second part only knows 'is' which is a verb It can be used with reference to a million nouns. why should it refer to any particular thing The part taking cognizance of it will have absolutely no ground

for singling out any one of them We see, therefore, that unless we assume that the bits of knowledge possessed by the several parts are exchanged by them *interse* we cannot have the sense of the entire sentence anywhere And even if the absurd supposition were to be made that the parts exchanged the bits of information acquired by them, then on that supposition there should be a duplication, on a very much magnified scale, of the meaning of the sentence That is to say, there should be not one consciousness or understanding of the purport of the sentence but as many consciousnesses of its significance as the number of parts taking part in knowing it

Now suppose the parts are twenty-six, not six, and each part is only possessed of the meaning of a letter of the sentence and no more. Is there any sane man who can think that the purport of the sentence can be grasped by the understanding if twenty-six separate parts are only cognizant of just one letter each from it ?

It is thus obvious that the understanding of man, which does understand the significance of complex sentences and elaborate doctrines and documents, cannot but be a simple, as distinguished from a compound, thing !

CHAPTER III

THE DOCTRINE—(*contd*)

The substance of the soul like any other substance must have characteristic properties but by the generality of mankind, especially in Western countries, the point has not been studied, and philosophers have contented themselves by simply accepting the fact that there is such a thing as soul Whether it possessed any other attributes over and above immortality did not bother them

As already stated, there can be no substance which is not possessed of attributes The soul is also the possessor of many attributes but three of them, in addition to immortality, which we have dealt with in the previous chapter, are very important for our purpose

In this chapter our attention shall be directed to the Christian Doctrine with reference to the nature of knowledge and the knowing capacity of the soul

The identity of mind and soul is insisted upon in the 15th volume of A N C L (p 437) where it is said — " We, however, affirm that the mind coalesces with the soul, not *indeed as being distinct from it in substance*, but as being its natural function and agent "

In the 17th volume of the series on page 278 it is said — " And thus knowledge comes to one, not because he has been instructed, but because he has understood "

In the same volume on page 271 occurs an important statement to the effect that "revelation is knowledge gained without instruction, and without apparition and dreams," and that "in the soul there is all the truth ; but it is covered . . . . over."

Gregory Thaumaturgus describes knowledge with the philosopher's exactness when he says "that knowledge of things does not come to it [the soul] from without but it rather sets out these things, as it were, with the adornment of its own thoughts." (A N C L Vol 20 117)

Even more striking is the statement of Clement (A N C L. Vol XII pp 343-344) — "And knowledge is essentially a contemplation of existences on the part of the soul, either of a certain thing or of certain things, and when perfected of all together The Gnostic himself comprehends what seems to be incomprehensible to others, believing that nothing is incomprehensible to the Son of God, whence nothing incapable of being taught"

All these passages show that the Christian Doctrine clearly implied that the soul was the repository of knowledge, in fact was knowledge itself Not only this but the Doctrine went further and affirmed that everyone who reached the status of prophetship became omniscient The authority for this statement is the following from Clementine Homilies (A.N C L Vol. XVII. p 61) :—". . But He is a true Prophet, who always knows all things and even the thoughts of all men, who

is without sin, as being convinced respecting the judgment of God. Wherefore we ought not simply to consider respecting His foreknowledge, but whether His foreknowledge can stand, apart from other cause For physicians predict certain things, having the pulse of the patient as matter submitted to them and some predict by means of having fowls and some by having sacrifices, and others by having many various matters submitted to them , yet these are not prophets "

" . But the foreknowledge of the one true prophet does not only know things present, but stretches out prophecy without limit as far as the world to come, and needs nothing for its interpretation, not prophesying, darkly and ambiguously, so that the things spoken would need another prophet for the interpretation of them , but clearly and simply by the inborn and ever-flowing Spirit, always knew all things" (ibid pp 61-62) " Then said Peter . . But it is impossible for any one except a prophet who alone has omniscience, to know with respect to the things that are done by any one, which are his own, and which are not, for all are seen as done by him " (ibid p 207)

It was also understood that omniscience when once attained was continuous, not interrupted by alternative periods of lack of it (ibid p 62)

It might be objected to that the prophets are sent by some one, *e g* , a God But this could be said only on the basis of the current Christian conceptions, rather misconceptions, which we are seeking to avoid.

How does anybody know that the prophet is sent, except on the authority of the accepted version of the Christian teaching But that itself is just the one point in this book : whether the accepted Doctrine of Christian teachings is or is not correct ? In none of these quotations is there any reference to a prophet being sent, on the other hand all indications point to prophetship being the status or degree of qualification to which souls may attain by their own merit and worth

Indeed the Bible itself contains many plain allusions and hints to the omniscient nature of the soul " Ye are the light of the world " (Matt v 14)

" For there is nothing covered, that shall not be revealed ; neither hid, that shall not be known " (Luke xii 2)

" Is a candle brought to be put under a bushel, or under a bed ? And not to be set on a candle-stick ? For there is nothing hid which shall not be manifested , neither was anything kept secret, but that it should come abroad *If any man have ears to hear, let him hear*" (Mark iv 21—23)

This omniscience is not an affair of the senses, although sense, in the sense of consciousness, and soul are identical, as said before Thus says Tertullian as to this :—

" The soul, in my opinion, is sensual Nothing, therefore, pertaining to the soul is unconnected with sense, nothing pertaining to sense is unconnected with the soul " (A N.C L. Vol XV. p. 190).

". . We see, then, that in opposition to the bodily senses another faculty is provided of a much more serviceable character, even the powers of the soul, which produce an understanding of that truth whose realities are not palpable nor open to the bodily senses, but are very remote from men's everyday knowledge, lying in secret . " (ibid p 450).

That this view of the Christian Doctrine is true will be evident to any one who studies the nature of knowledge

Knowledge is something mysterious in the eyes of the ordinary man and woman, but that is because they have never bestowed a thought on the constitution or composition of knowledge What is knowledge in itself, apart from its content, is a point which has not even attracted the notice of the most enlightened of thinkers among men in our age

Knowledge is a thing which cannot be cut up or divided, broken into bits, crushed or mutilated in any way. It is a state of consciousness, a sensation of awareness, not a thing outside the state of the soul's understanding If knowledge could be cut up, if a state of consciousness could be broken into parts, sheer insensibility must supervene at once If anyone could distinguish between knowledge and the contents of knowledge, he would realise the force of the above obversation clearly Our ideas do not flow like loose bits of paper and straw floating in a stream of water We know external things because they evoke or provoke

certain states, aspects or phases of our consciousness in us If these states, aspects or phases were separate from consciousness itself, they would need other states, aspects and phases to be known, *because we can only know things which are separate and distinct from us through the states, aspects or phases which they provoke in us, i e ,* in our consciousness

Consciousness is not possessed of sensible qualities, though it knows all sensible qualities of material things. Consciousness has no colour, though it reveals all colours , consciousness has no taste though it takes cognizance of all tastes , consciousness has no smell, though it knows all kinds of smells ; consciousness emits no sound, though it perceives all sounds , consciousness has no weight or other tactile properties, such as roughness, smoothness, and the like, though it becomes aware of all kinds of tactile qualities of material things

Consciousness is thus seen to be unitary, consequently eternal and uncreate and indestructible and a thing-in-itself It is devoid of sensible qualities, and yet is the knower of all sensible qualities It is not matter It is a substance of a different kind from matter It is the soul itself Thus, consciousness and soul are two words which mean one and the same thing ; looked at from the point of view of substantive nature (a 'somethingness') it is termed soul , but from the point of view of intelligence, it is termed consciousness, the knower.

Being partless and intelligent, it is knowledge through and through We have seen that knowledge cannot be created ; the external *stimulus* cannot possibly (in any conceivable way) be transformed into knowledge or ideas Our ideas are in no sense pictures of objects They are not like reflections in a mirror A reflection is a material thing, the effect of the throwing back of the rays of light on to themselves, but conscious ideas are not rays of light reflected in a mirror, but sensations or phases or aspects of our sense of awareness

There is no mirror in the human body to reflect the ideas on to the soul, or understanding The pupil in the eye is too small to give rise to grand magnifications and pictures The picture of a landscape, miles in length and breadth, should be perceived, if it were merely the reflection on the pupil, like a small pea-sized thing There is no place where it could be magnified inside the perceiving 'eye' The soul does not possess a magnifying lense through which to look at the picture formed by the landscape on the retinae

All this goes to show that soul and knowledge are synonymous terms , and because the soul is a partless thing and intelligent, it is knowledge through and through all over and everywhere in and on its surface The function of the external *stimulus* is merely to give a knock ; an item of knowledge, (an idea), lying dormant (in the case of the embodied soul) but corresponding, in respect of its rate, pitch and intensity of vibration to the vibrations (*stimulus*) coming from the outside, is

provoked, and rouses itself up to appear in the limelight of consciousness, in response to the knock. In plain language, consciousness itself assumes the form of the object which it perceives.

There is no truth in the notion that ideas are made of a kind of mental dust or mind stuff Who is going to mould it into shape? and always correctly and precisely? If the particle of the mind stuff is endowed with consciousness, then every particle of it is complete and full in itself, and it is not possible to transfer any more knowledge to it than what it holds, inside itself, because knowledge and ideas are not alienable. They can only be provoked, evoked, or invoked from within the understanding If the understanding be devoid of them, there is an end to the matter It would then be like a looking-glass at best, which might reflect any thing standing before it but know nothing itself If the particles of the mind stuff, on the other hand, be deemed to be unconscious then by no amount of metaphysical jugglery can we ever get consciousness out of them

It is not even possible to reduce an idea to dust by breaking it into pieces Supposing we see a log of wood being sawed by workmen We are conscious of the process that is going on, but there is this to be remembered that while the log of wood in the world outside remains the same all the time that it is being cut through, its conscious counter-part (that is to say, the idea in the mind) is not stable Every moment a

new idea, corresponding to the changing conditions of the log of wood, is called up from the depths of consciousness, the old one lapsing back There is no workman inside the mind and there is no such thing as a saw anywhere in it with which the idea of the log could be sawed up. Outside we may see the log being reduced to sawdust If an intelligent idea, if a state of consciousness, i e , an aspect to the understanding, were to be sawed through, or reduced to dust, complete insensibility must supervene at once All this suffices to show that knowledge is both uncreatable as well as indestructible

Now, all substances have a common nature, and the soul being a substance cannot be an exception to the law of substance Therefore, all souls are alike in respect of their knowing-capacity In other words, what one soul knows or knew or will ever know, *can* be known by any other soul All the knowledge possessed or acquired by any one in the past is knowable by anyone living today, in fact by any living soul Similarly, knowledge that is known to any and all living beings today, and also all knowledge which will ever be known in the future to all or anyone of the knowing living beings, are knowable by every one of us In plain terms, knowledge of the three periods of time is possible for everyone of us , and there can be no limitations of locality or space Every soul has, therefore, an infinite capacity in respect of knowledge

The counter hypothesis, which will deny omniscience to the soul, can proceed simply on the assumption that there are limits placed on the knowledge of different souls, so that one soul might learn from A to D, another from E to F, a third from X to Z and so on; but these limits are inconceivable when we study the nature of the intelligent substance of the soul, as a substance

Intelligences may appear to differ from one another owing to the limitations of embodied existence, but when you come to think of the soul independently of the body, in its own natural condition, then, surely, all barriers and limitations drop off One unit of the intelligent substance, in itself and apart from the admixture of a clogging alloy, must be identical with any other intelligent unit, similarly conceived, in respect of its essential nature

If knowledge were found to be a mere reflected image of the outer things, formed on the pupil of the eye, differences of capacities would be inevitable, for in that case the absence of the object would deprive one of its knowledge, but we have seen that this proposition is an untrue assumption, and that knowledge exists, ready-made, naturally, in the soul, and that the object merely calls it forth from a slumbering state into active manifestation.

The conclusion is that the view of the Christian Doctrine, that the soul is the *light of the earth,* that all true Prophets are always omniscient, and that the soul

can acquire the fullness of infinite knowledge, is positively true !

Has this omniscience been ever acquired by anyone? Yes, but the subject is outside the scope of this book, and reference should be made to works like the "Key of Knowledge" and "Jainism, Christianity and Science," where it has been dealt with in greater detail There is a reference in the last book of the New Testament (The Revelation) to four and twenty Elders. These are the true TEACHERS, and every one of them was omniscient Many of their followers became omniscient, before parting with flesh, for good

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CHAPTER IV

THE DOCTRINE—*(contd)*

The next important attribute of the soul substance is happiness. Pleasure and pain are modifications of the feeling-tone of the soul in its embodied condition. But it has a natural state of feeling (a feeling tone), quite its own, and that feeling tone is blissful. If the soul did not have a natural feeling tone of its own, modifications, in the form of pleasure and pain, could not be experienced by it Stones and other material (physical) things are devoid of feelings, because matter has no feeling tone, nor a capacity for it We see this natural state of the soul's inherent joy partly revealed on occasions of freedom The school-boy who succeeds in his examination feels happy, because he is freed from the further necessity for straining and striving for the task (studies), which, in the event of failure, he will have to be burdened with (prepare) again. The happiness which he experiences at the moment of success is not sensual, it is 'internal'. It is not produced through the agency of any of the senses, but is brought out from within. Now inside the soul there is no room into which even happiness could be stuffed ; but since this happiness, the joy of freedom, is actually felt, and in a non-sensual way, it must reside somehow in the soul.

As such, it could only be the natural attribute of the soul's being (substance) not a kind of exhilarating vintage contained in the bottle of intelligence, our soul, but an attribute of the substance which is the soul itself so that when the external modifications shall cease altogether to influence its feeling tone any longer, the inherent joy of being would be eternally and inseparably and uninterruptedly enjoyed by it

The pure (purified) soul should thus be immortal, omniscient and blissful by nature.

As regards power, some notion can be formed of the soul's energy allowing the mind to dwell on the idea of continuity of being In life continuous living is implied, there is no break, no gap Life *just continues* to live It is not possible for any one or anything to deprive what is immortal of its continuity of life If the whole of living and dead nature were to be ranged against one simple soul, determined to wipe out its existence for as much as the millionth fraction of a second, they would fail, undoubtedly. Energy of life is thus infinite There never was a moment of time when the soul was not alive, and there never will be a moment when it shall cease to live. This is infinite energy in itself, but we shall see that when the soul is perfectly free from the influence of flesh, to which all embodied souls are subject, it will enjoy a status so supreme and sublime as to be almost beyond the comprehension of the average man, and the status which it shall then enjoy it will never be

robbed of, even if the whole of nature should be ranged against it determined on its annihilation. In addition to this, the soul also possesses the power to affect external nature, miraculously.

Miracles need not be rejected altogether, though a great deal of care is required in admitting them. They are not lawless, but it is not easy to formulate the laws which are set into operation to produce them But it is not necessary for our present purposes to go into the subject, inasmuch as what has been said here already is sufficient to demonstrate that the soul is endowed with infinite power

The fact that the pure soul is able and that at a glance, to know all things of the past, the present, and the future, without limitations of any kind whatsoever, suffices to demonstrate its possession of infinite power The Perfect Soul is not liable to fatigue, stupour or somnolence, sleep and exhaustion cannot assail it, it is never tired or bored or rendered unconscious in any way ! Fainting is unknown to the Gods !

Christian authorities bearing on the subject of soul's innate inherent happiness will now be given

Clement writes in this connection (A N C L Vol IV. p 134) —

"Where faith is, there is the promise ; and the consummation of the promise is rest . . . the end of knowledge is rest—the last thing conceived as the object of aspiration "

Tertullian has the following on the subject :—

" You have your joys where you have your longings . . What greater pleasure than distaste of pleasure itself, than contempt for all that the world can give, than *true liberty*, than a pure conscience, a contented life, and *freedom from all fear of death.*" (A N C.L. Vol. XI. p 33).

Lactantius also states .

" . . . But this present and corporeal life cannot be happy, because it is subject to evils through the body . . For a state of happiness ought to be perfect, so that there be nothing which can harass, or lessen, or change it Nor can anything be judged happy in other respects unless it be incorruptible But nothing is incorruptible but that which is immortal Immortality, therefore, is alone happy, because it can neither be corrupted nor destroyed The chief good is, therefore, found to be immortality " (A.N C.L Vol XXI. pp 162—165)

The Bible itself has it —" Who for the joy that was set before him endured the cross," (Hebrews xii 2)

" But the fruit of the spirit is . joy, peace " (Gal v 22)

" These things have I spoken unto you, that my joy might remain in you, and that your joy might be full " (John xv 11).

We have it again from Clement ·—

" And exultation is said to be gladness, being a reflection of the virtue which is according to truth

through a kind of exhilaration and relaxation of the soul" (A N C.L Vol XII. p 361)

Religion itself has been described by Origen as a set of " . laws which ensure happiness to those who live according to them and who do not flatter the demons by means of sacrifices, but altogether despise them " (A N C L Vol. XXIII p 194)

CHAPTER V

THE DOCTRINE—(*contd*)

We are now somewhat able to understand the nature of the soul Every soul is immortal omniscient, blissful and endowed with infinite energy in its own right and since these precious attributes are all divine in their nature, every living soul is divine The soul is its own God although its Godhood has yet to be brought into manifestation We shall see later on how flesh is inimical to the soul it is sufficient for our present purpose to say that if the soul were completely rid of all taint of matter it would be a God The Bible therefore correctly says "Ye are Gods" (Ps lxxxii 6) This statement could not be given more elaborately to Jewish congregations for fear of rousing their anger as it would have been regarded by them as the height of blasphemy

In the New Testament this statement is confirmed openly yet again it is surrounded by leconicity on all sides so that its real purpose is hardly ever understood by the hearer or the reader, though it defines the term (God) in a very clear way —' he called them gods unto whom the word of God came" (John x 34) The significance of the definition is this that although all souls are divine that is Gods by nature, nevertheless only those souls can attain to divinity who believe

that they are divine, and, acting on the belief, proceed to remove the inimical, hostile, crippling burden of matter. The embodied soul is so hopelessly under the benumbing influence of matter that its instincts are all perverted, and it is incapable of realising what its real nature is It is, therefore, clear that although all souls are divine by nature, and may bring their Godhood into manifestation, they are not all Gods at present Hence the description · "he called them Gods unto whom the word of God came," that is, he called them Gods who believed in the word of God that they were divine, and thereby laid the foundation of their Wholeness The Bible is full of beautiful passages which, when carefully read, leave no doubt whatsoever on the point The following are a few of them ·

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that when he shall appear, we shall be like him ; for we shall see him as he is." (1. John iii 2).

"Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt v 48).

"And know ye not that ye are the temple of God and that the Spirit of God dwelleth in you ?" (1. Cor iii 16)

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Romans viii. 18)

"And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." (Ephesians iii. 19).

"Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Peter i. 14)

". . for behold the kingdom of God is within you" (Luke xvii 21)

"Till we all come unto a perfect man, unto the measure of the stature of the fulness of Christ." (Ephesians iv 13)

" . that ye may be perfect and entire, wanting nothing" (James i 4)

"Let this mind be in you, which was also in Christ Jesus who, being in the form of God, thought it not robbery to be equal with God" (Philippians ii 5-6)

"For in him dwelleth all the fulness of the Godhead bodily And ye are complete in him, which is the head of all principality and power" (Colossians ii. 9-10)

" greater is he that is in you, than he that is in the world" (1 John iv 4)

The fathers also understood this very clearly —

"He, the husbandman of God, having bestowed on us the truly great, divine, and inalienable inheritance of the Father, deifying man by heavenly teaching" (Clement, A N C L Vol IV. p 102)

"It is then, as appears, the greatest of all lessons to know one's self For if one knows himself, he will know God, and knowing God, he will be made like

God, not by wearing gold or long robes, but by well-doing, and by requiring as few things as possible." (Clement, A N C L Vol. IV p 273).

"For once the crown of righteousness encircles thy brow, thou hast become God . Thou hast been deified and begotten unto immortality . This constitutes 'Know thyself,' or, in other words, learn to discover God within thyself" (Hippolytus, A N C L. Vol VI p 402)

" If therefore man has become immortal he will also be God Wherefore I preach to this effect: Come, all ye kindreds of the nations to the immortality of baptism" (Hippolytus A N C L Vol IX Pt. ii p 86)

It is worthwhile to lay emphasis on the point that among substances of the same nature there can be no differences It is, therefore, not possible to have one spirit of a different kind from any other spirit The Christian Doctrine very clearly refutes such a notion when it says "Because as he is, so are we in this world" (John iv 17) All differences are demolished when it is said: "Ye are the light of the world." (Matt. v 14); "Ye are the sons of the living God" (Hosea i 10)

Clement uses no ambiguous language when he says "For souls themselves by themselves are equal" (A N C L XII 62)

Tertullian deals with the subject with the philosopher's lucidity :—"And here, therefore, we draw our conclusion, that all the natural properties of the soul

are inherent in it as parts of its substance . ." (A.N C L Vol XV p 457)

But it is Origen who clinches the matter —" . . . Every mind which partakes of intellectual light ought undoubtedly to be of one nature with every mind which partakes in a similar manner of intellectual light If the heavenly virtues, then, partake of intellectual light, *i e*, of divine nature, because they participate in wisdom and holiness, and if human souls have partaken of the same light and wisdom, and thus are mutually of one nature and of one essence then, since the heavenly virtues are incorruptible and immortal, the essence of the human soul will also be immortal and incorruptible" (A N C L Vol X p 353)

There is no reason for a distinction between a supposed or real supreme soul and any other soul Spirit is spirit, and all have the same nature A God-spirit is free from material impurities, and manifest its divinity fully and unhampered, while the unemancipated soul is not so manifesting its divinity, but in respect of their essential nature they are exactly alike St Paul it is who says —" Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God" (Philippians ii 5-6)

Clement lays his finger rightly on the weak spot in men's thoughts when he says —" The cause of all error and false opinion is the inability to distinguish in what respect things are common and in what respect they differ." (A N.C L Vol XII 351).

Now this teaching, at least in a partial form, was known as the Teaching of the Gnostics, and was rejected too hastily by Christian Theologians for the following reasons —

1 Because of the superstitious fear of a Supreme Divinity who might be angered if man called himself God

2 Because of a confusion about a connotation of the term Gnostic, it being understood that the Ante Nicene Fathers were not Gnostics themselves.

3 Because of an inadequate and unscientific conception of soul nature

With reference to the second of these reasons it may be pointed out that there were two classes of Gnostics in the Christian communities, namely, those who followed an incoherent mystical Doctrine which was rightly rejected, and those who taught the scientific views we have elaborated out here The Ante Nicene Fathers belonged to the second category, as is clear from the following extracts from their writings .—" . . The Gnostic will avail himself of dialectics, fixing on the distinction of genera into species, and will master the distinction of existences, till he come to what are primary and simple" (Clement, A N.C L Vol XII p 350)

"I know that the mysteries of Science (Gnosis) are a laughing-stock to many and a few are at first startled at them, as the light is suddenly brought into a convivial party in the dark." (A N.C L. Vol XXIV. p. 128).

"On one's wise it is possible for the Gnostic already to have become God" (Clement, A N C.L. Vol XII 209)

The Doctrine is entirely scientific, and it was known to be scientific to the founders and exponents of Christianity Tertullian says:—"I could bear with her (philosophy's) pretensions, if only she were true to nature, and could prove to me that she has mastery over nature " (A N C L Vol XV p 414)

In the prophetic Scriptures (A N C L Vol XXIV. p 126) again we have it —

"For scientific knowledge is necessary both for the training of the soul and for gravity of conduct; making the faithful more active and keen observer of things For as there is no believing without elementary instruction so neither is there comprehension without science For what is useful and necessary to salvation, such as [the knowledge of] the Father, the Son, and Holy Spirit, and also of our own soul, are wholly requisite, and it is at once beneficial and necessary to attain to the scientific account of them"

"So also scientific knowledge (Gnosis), shedding its light and brightness on things, shows itself to be in truth the divine wisdom, the pure light, which illumines the men whose eyeball is clear, unto the sure vision and comprehension of truth" (ibid Vol XXIV p. 127)

Clement may also be referred to here —

'Right Faith is a comprehensive knowledge of the essentials conveying the soul on to infallibility,

science and comprehension . . . " (A.N C.L Vol. XII. pp. 447-448).

" It is not simply doing well but doing actions with a certain purpose, and acting according to reason, that the scripture exhibits as requisite." (A.N.C.L Vol XII. p 396)

" Practical wisdom is divine knowledge . " (ibid p 378)

Lastly, reference must again be made to A N.C.L. Vol XXIV p 128 which says :—

" I know that the mysteries of science (Gnosis) are a laughing stock to many "

Does not the Bible itself say, very clearly ? " Ye shall know the truth and the truth shall make you free !" Now truth is always scientific, otherwise it will be a mixture of truth and untruth, or falsehood alone !

CHAPTER VI

THE DOCTRINE (*Cont*)

Let us sum up the situation which has been cleared up thus far the soul is an eternal, unperishable, uncreated, enduring, intelligent thing It is knowledge and joy personified As the embodiment of knowledge it should be thought of as a mass or summation of the totality of an infinity of conscious states, or intelligence-aspects, all interpenetrating, inseparably, into one another This is the view which is presented in the text —" In the beginning was the word and the word was with God and the word was God " (St John's Gospel) This indestructible, eternal, enduring mass of knowledge, which is also joyous and full of exhilaration naturally, is God, and has been with God (with or in, its own divine immortal substance)

Having shown this much, the Doctrine now proceeds to show that all conditions short of the divine status are full of misery and pain —" For all have sinned and come short of the glory of God " (Romans iii 23)

" No one is clean from filthiness, not even if his life lasted but a single day " (Origen A N C L xx 347)

" For we know that the whole of creation groaneth and travaileth together in pain until now " (Romans viii 22-23)

"In the world ye shall have tribulation . . " (John xvi. 33).

The world is hostile and inimical to the best interests of the soul, and is shunned by the ardent seekers after immortality

"Ye adulterers and adulteresses know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James iv 4.)

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." (John ii 15-17)

The cause of the trouble is the association with matter, that is embodiment in flesh —

" . . Flesh separates and limits the knowledge of those that are spiritual . . for souls themselves by themselves are equal" (Clement, A N C L Vol XII. p 362)

"For bound in this earthly body we apprehend the objects of sense by means of the body" (Ibid p. 224.)

"His own iniquities shall take the wicked himself, and he shall be holden with the cords of his own sins." (Proverbs v 22)

" . . he that hath suffered in the flesh hath ceased from sin." (1 Peter iv. 1)

". . Whosoever shall lose his life shall preserve it." (Luke xvii. 33)

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption Behold, I shew you a mystery, we shall not all sleep, but we shall all be changed For this corruptible must put on incorruption, and this mortal must put on immortality, so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Cor xv 50-54)

The putting off of the body and the flesh completely is essential to the attainment of Godhood.—

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service" (Romans xii 1)

"The Saviour himself enjoins, 'watch', as much as to say, 'study how to live and endeavour to separate the soul from the body'. " (Clement, A N C L Vol XII p 284)

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow" (Hebrews iv 12)

It was clearly realised that the Doctrine was a very difficult one The rich man and the mammon worshipper could not get into the Kingdom of Heaven

within Today on account of our lack of familiarity with the Doctrine of truth men are inclined to put it down as impracticable and chimerical, but we know what the reply of the knower of truth to such an objection would be We will not only be condemning ourselves to undesirable conditions in the future, but also be misdirecting and misguiding all those dear and near ones of ours who take their cue from our views, and only follow us blindly in all matters

How was the soul to escape from matter? By means of right faith, right knowledge, and right conduct

" Right faith is . . a comprehensive knowledge of the essentials " (Clement, A N C L Vol XII 447), not a belief in any beneficial external god, whether real or imaginary Right conduct is insisted on most clearly in the *Epistle* of *James (Chap II 14-17)* —" Even so faith if it hath not works is dead, being alone "

Right action is the action of the Gnostics (knowers of the truth), performed for the obtainment of release from the body (See Clement A N C L Vol XII 369)

It was clearly recognised that no one could be made good by compulsion :

." It is impossible for a man to be steadily good except by his own choice For he that is made good by compulsion of another is not good , for he is not what he is by his own choice For it is the freedom of each one that makes true goodness and reveals real wickedness " (Clementine Fragments, Pt. II. A.N C L. Vol XXIV. p 167.)

Worship really means the copying of the Ideal under the guidance of the teaching —" Be ye holy, for I am holy" (1 Peter i 16)

" He that sayeth he abideth in him ought himself so to walk, even as he walked," (1 John ii. 6)

" . Wherefore arise, and understand your salvation For God is in need of no one, nor does He require anything, nor is He hurt by anything; but we are either helped or hurt, in that we are grateful or ungrateful" (Recognitions of Clement A N C.L Vol III pp 319-320)

" Blessed are they that hear the word of God and keep it" (Luke xi 28)

"If ye love me keep my commandments" (John xiv. 15)

The influx of matter into the soul is stopped by right action, in the end, and complete separation is established between spirit and matter While the individual remains engaged in trafficking with the world (in any form, whatsoever) matter (symbolised by water) continually pours into the soul " Save me O God, for the waters are come in unto my soul I sink in deep mire, where there is no standing I am come unto deep waters, where the floods overflow me" (Psalm LXIX 1 and 2)

Baptism was the doctrine of regeneration, which meant escape from matter, likened to " a great impetuous stream, ever rushing on and bearing us along" (A N C L Vol XXIV p 118)

Detachment from the world and fasting, when properly observed, check the influx of matter. "especially does fasting empty the soul of matter" (A N C.L. Vol. XXIV p 121)

In the end, when complete separation between the soul and matter is effected by the crushing out of all desire for intercourse with the world, no further material influx can take place:—"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abominating or maketh a lie . . ." (Revelation Vol XXI p 27)

The influx of matter, referred to is the natural consequence of the activity of attention in connection with the senses The embodied soul only comes in contact with the outside world through the *media* of the senses; and it is characteristic of the senses that they produce no impression on the mind unless linked to attention For instance if a piece of chocolate is placed in the mouth and attention is not paid to it but becomes absorbingly engrossed in something else, the mind will remain ignorant of its presence Yet the merest linking of the attention to the sense of taste immediately makes one aware of the flavour and taste of the sweetmeat. What is the difference between these two states? Why we are unconscious of the chocolate when the attention is linked elsewhere, is because the chracteristic state of consciousness has not arisen in the understanding. Why this has not occurred, is because the modifying agent, the *stimulus*, has not reached the understanding

It follows, therefore, that attention, acting like a magnet, attracts and extracts certain subtle invisible particles of relish from the chocolate in the mouth and allows them to play on the understanding This evokes, invokes or provokes the characteristic state of consciousness in the soul, and it has knowledge of the sweetmeat This is the case with all of the senses Attention is always linked to one or other of them throughout life, and through the linkage subtle invisible matter is constantly pouring into the soul, as an impetuous stream, as described in the quotation from the 24th volume of the A N C L p 118

This influx stops completely when the attention is altogether withdrawn from the outside world and directed, inwardly on to the soul itself, in the act of self-contemplation

The effect of the mingling and union of spirit and matter is harmful for the soul, as we have already seen The body which is the result of the union of soul with matter is the prison of the soul

'His own inequities shall take the wicked himself, and he shall be holden with the cords of his own sins" (Proverbs v 22)

" All these things, involve you in darkness, as when a filmy defluxion, on the eyes prevents one from beholding the light of the sun · thus also do inequities, O man, involve you in darkness, so that you cannot see God" (Theophilus, A N. C. L. Vol III p. 54)

"For every cause of sin seems to be like tow smeared with pitch, which immediately breaks into flame as soon as it receives the heat of fire . If therefore any one be found smeared with sins and lusts as with pitch, the fire easily gets the mastery of him. But if the tow be not steeped in the pitch of sin, but in the water of purification and regeneration, the fire shall not be able to be kindled in it" (Recognition of Clement, A N C L Vol III. p. 407)

". For what are we men but souls shut up in bodies?" (Arnobius, A N C L Vol XIX p 79)

"Many, truly, are the shoes of the sinful soul, by which it is bound and cramped by the cords of his own sins" (Clementine Fragments, A N C L Vol XXIV. p 168-169)

"Man that had been free by reason of simplicity, was found fettered to sins" A N C L Vol IV p 100 (Clement)

It is this bondage of sin, enforced through the chains of matter, from which freedom can be obtained by following in the footsteps of those who have already attained to it

"Ye shall know the truth, and the truth shall make you free" (John viii 32)

After death the soul is not rid of the undesirable companionship of matter, but the "demons," by which term is meant desires and their offspring passions, collectively, take hold of it and carry it with them

For the demons having power by means of the food given to them are admitted into your bodies by your own hands and lying hid there for a long time they become blended with your souls And upon the dissolution of their bodies their souls being united to the demons are of necessity borne by it unto whatever places it pleases (A N C L Vol XVII p 152)

By wrong doing the image of God is violated in us (A N C L Vol III p 317) and Christ dies through unbelief (Clementine Frag A N C L Vol XXIV p 152) This is the true description of the effect of sinning it obliterates the image of Divinity in the soul and destroys the Ideal of Godhood if entertained in the mind by clogging the delicate pours of the soul with the inflowing matter

The soul is not wiped out with death it is immortal and unperishing If it is involved in matter at death it necessarily re incarnates somewhere else where its affinities (operating through the forces of magnetism residing in the subtle material in combination with the soul) force it to go In the worst case it would be plunged into the outer darkness (Matt xxii 13) which meant a condition of existence in which the element of intelligent life was all but wiped out In other cases it may be reborn as a king or great potentate and enjoy the effect of meritorious and virtuous life or suffer for its evil thoughts and beliefs

' Blessed are the meek for they *shall inherit the earth* (Matt v 5)

"Woe unto you that are full, for ye *shall hunger.*" (Luke vi. 25.)

"For he that soweth to his flesh shall of the flesh reap corruption" (Galatians vi. 8)

" . Whatsoever a man soweth, that shall he reap also" (Galatians vi 7)

In the 16th volume of the Ante N Ch. Library it is further said (p 326): "Flee from Satan, the dragon, and remove from you his wicked seed, namely, desire, by which he gets disease in the soul, which is the venom of the serpent"

This was, in reality, only the doctrine of transmigration which was thus given out in disguise, for fear of the swine A new term, repeated resurrection, was coined by the Fathers to conceal the doctrine (see Tertullian, A N C L Vol XI pp. 133-136). Tertullian also affirms the return of the soul into bodies, not the same bodies, nor always those of human beings (A N C L Vol XV p 216) And he adds

"You ask shall we then be always dying, and rising up from death? If so the Lord of all things had appointed, you would have to submit, though unwillingly, to the law of your creation." (A N. C. L Vol. XI pp 133-136)

It must be remembered that the soul is incapable of suffering painful experiences resulting from its wrong living, except when embodied in matter: "The soul is not capable of suffering without the . . . . Flesh."—Ibid.

Resurrection meant the final end to transmigration, i e re incarnation of the soul

They which shall be accounted worthy to obtain that world and the resurrection from the dead neither marry nor are given in marriage neither can they die any more (Luke xx 34-36)

Why cannot the Deified Souls marry or be given in marriage? Because they have no bodies of flesh and consequently no sex organs and the distinction of the sexes hence are They above matrimony Neither can They die any more for there is an end to repeated resurrection in Their case by the dropping off of the body There is end suffering and pain also in Their cases

So when this mortal shall have put on immortality then shall be brought to pass the saying that is Death is swallowed up in victory (1 Cor xv 54)

There shall be no more death neither sorrow nor crying neither shall there be any more pain for the former things are passed away (Rev xxi 4)

In the soul the pain is gone but the good remains and the sweet is left but the base wiped away (Clement A N C L Vol XII p 364)

For the incorruptible nature is not subject to generation it grows not sleeps not hungers not thirsts not is not wearied suffereth not dies not sweats not Of such kind are the natures of the souls released from the body (Hippolytus A N C L IX Part II 88)

Such is the end, or the result, to be attained by the Faithful. The base is gone, gone is all suffering and pain and the good remains. As to its value, I shall let Clement speak on the subject (A. N. C L. Vol. IV p 82) —

"If eternal salvation was to be sold, for how much, O men, would you propose to purchase it? Where one to estimate the value of the whole of Pactolus, the fabulous river of gold, he would not have reckoned up a price equivalent to salvation. Do not, however, faint. You may, if you choose, purchase salvation, though of inestimable value, with your own resources, love and living faith, which will be reckoned a suitable price"

The condition of liberation is unending and eternal The reason for this is that desire has been completely eradicated from the heart, and without desire matter cannot find lodgement in the soul, to be able to interfere with its FREEDOM and Glory.

"And there shall nowise enter into it anything that defileth, neither whatsoever that worketh abomination, or maketh a lie . . ." (Rev. XXXI 27)

"For it is impossible that he who has once been made perfect by love, and feasts eternally and insatiably on the boundless joy of contemplation, should delight in small and grovelling things. For what rational cause remains any more to the man who has gained the 'light inaccessible' for reverting to the good things of the world." (Clement, A. N C. L. Vol. XII. pp. 346-347.)

CHAPTER VII

THE DOCTRINE (*Concluded*)

The reinstatement of the lost doctrine is now complete. Its main features, at a glance, are .

1 It is consistent and self-contained.

2 It is scientific, and practicable, that is capable of being put into practice.

3 It is implied in the discourses and writings of the founders of Christianity, all along.

4 It is the most valuable, as intending to bring within the reach of all true seekers such priceless boons as Immortal Life, Infinity of Knowledge, and Joy and Power

The opposite view, the preaching of the church, is neither consistent, nor self-contained, nor scientific, nor practical, nor valuable , and it is contradicted at every step by the Gospels and the Epistles and the Writings of the most authoritative Fathers Rational mind will have nothing to do with the preaching of the church today

That the doctrine now un-earthed and re-stated or re-instated, is the true Christian Doctrine, is evident from the mere fact that it lies hidden. The preaching of the church is not and was never hidden. To think that the Jews would seek to kill any one who merely preached what they themselves openly taught is to

think like a child. There is hardly any difference between the preaching of the churches and the views of the Jews on the essentials of their religion. They both believe in Jehovah, in the ten commandments, in the Judgment Day and the resurrection of the dead, and also in the laws and sacraments. Their differences are insignificant. At the most there was only one difference between them, that about a son of god; but the Old Testament itself actually refers to "Sons of God"! It might be that the Jews did not like any one claiming himself to be the only son of God; but surely that solitary circumstance by itself could not be deemed to furnish adequate and ample basis for a perpetual hatred grounded on the count of blasphemy. As a matter of fact, there is no foundation for an exclusive personal title in favour of one particular individual in the Gospels; on the contrary, the teacher unequivocally proclaimed that his hearers were sons of the living God—nay, Gods themselves! It is clear that what the Fathers were at pains to conceal was not the bit of news that a particular individual was a son of a god; but something much more elaborate and complete and also offensive to the untrained, unenlightened mind. It was the Doctrine that we have disentangled in these pages, and not anything from the preaching of the churches.

On the other hand, if the Church view be the truth, how explain this hidden doctrine in the books? Were they deceiving themselves and also others—

to preach it, and yet the bitter hostility of the people rendered it necessary that this should be done in such a way as to evade persecution. The teachers, therefore, had to resort to the parabolic and the allegorical style which had also been employed by their predecessors, the Jews, and others, and to use, as near as possible, the phraseology of the Old Testament to baffle and throw off swinish pursuit.

We might now enquire into the merit of the various important items in the opposite view and determine their value for humanity's benefit

The notion of the creation of the World by Jehovah in six days is the first important point for consideration. But its day is gone; to-day you cannot hope to convince even ten per cent of the boys and girls who have read in a school of the truth of this view Geology and Biology have torn it to shreds; and leading theologians are anxious to find a way to escape from preaching it The World was not created just 6000 years ago, but has been in existence for millions and millions of years Humanity itself is hundreds of millions years old. You can never hope to see the dogma of creation taught by university professors in Physics and the Sciences named. It is worthless as a bit of information. It is also of no use to any one, seeking to acquire Eternal Life, Fullness of Knowledge and Bliss It is not only worthless as a piece of news; it is also against the true teaching of Christianity; it even fosters unhealthy superstition.

We have already seen that the soul has been existing uncreate from all eternity has been existing without an author to use the language of Clement (A N C Vol III p 365) This leaves only the bodies for the creator to make

But even if we were to assume the creation of the bodies of matter their maker will be found to be a terrible monster and the bitterest enemy of souls and not the beneficent deity he is supposed to be For the body is a vile thing and the sole cause of the soul s misery and bondage and death St Paul it is who cries out in the agony of bitter anguish against it

O wretched man that I am! who shall rid me of the body of this death ? (Romans vii 24)

He calls it vile in his Epistle to the Philippians (iii 21) Arnobius describes it as a prison for the soul (A N C L Vol XIX p 113) The soul is Divine by nature and will be divine in actual manifestation the moment it is rid of the body completely He therefore who robbed it of its Divinity cannot be its friend by any means It is not a case when one might be thankful to a well wisher for something he has done for one s benefit The position is exactly the reverse of that where thanksgiving and gratitude may be indicated Here they certainly are not to be thought of We again have it from St Paul

For I know that in me (that is in my flesh) dwelleth no good thing For the good that I would I don t but the evil which I would not that I

do . . . I find then a law, that when I would do good, evil is present with me. For I delight in the Law of God after the inward man : but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Romans vii 18-23.)

Flesh is without a doubt, the most implacable enemy of the soul and if we posit a maker of it, we only create an implacable enemy of the soul, and not its friend ! "For the flesh lasteth against the Spirit, and the Spirit against the flesh and these are contrary the one to another so that ye cannot do the things that ye would" (Galatians v 17)

Even matter must have existed all along with the souls, for otherwise they all would be GODS and incapable of being dragged into flesh (Revelation Vol XXI p 27 and Vol XXII p 5, Clement, A N C L. Vol. XII pp 346-347)

Origen, one of the Ante Nicene Fathers, says GOD NEVER MADE ANY THING MORTAL! (A.N C L. Vol XXIII. p 279) This is fatal to the notion of creation even of bodies Clement may also be quoted on the point :

"BUT GOD HAS NO NATURAL RELATION TO US · NEITHER ON THE SUPPOSITION OF HIS HAVING MADE US FROM NOTHING, NOR ON THAT OF HAVING FORMED US FROM MATTER NEITHER PORTIONS OF HIMSELF NOR HIS CHILDREN " (A N C L Vol XII p. 45)

Arnobius clinches the matter when he says (A. N. C L. Vol. XIX pp. 112-115):—

" SO FAR FROM BEING BELIEVED TO BE THEIR AUTHOR, WHOEVER IMAGINES THAT MAN HAS SPRUNG FROM HIM IS GUILTY OF BLASPHEMOUS IMPIETY."

What are we to say this ? Had these writers all gone mad, and also all those of their contemporaries who considered them authorities on the Christian Teachings ? What about Clements who is said to have been an immediate disciple of St Peter himself ? It is surely time that the church re-considered the case afresh, and gave up an old prejudice which can no longer prevail, and avail anything

The account of the six days creation is clearly an allegory—the allegory of the re-creation of the dead soul—as Moses Maimonendese pointed out centuries ago It has its priceless value as a metaphor dealing with the process of the re-juvenation and resurrection of the soul that is now dead under the terrible influence of matter , but it is not worth a straw as a fact

The eating of the forbidden fruit demands our attention next Imagine a GOD having nothing better to do than to plant a garden He is OMNISCIENT, that is to say He KNOWS THE FUTURE, and places Adam and Eve in His garden, and causes to grow up the deadliest of deadly trees in it, aware all the time that ADAM AND EVE shall EAT OF ITS FRUIT He makes man without being asked by any one to do so, and makes him weak and unable to resist temptation He also makes the tempter, the snake When the tempter artfully assails the unsuspecting weakling of

man, the OMNISCIENT ALMIGHTY GOD sees what goes on, and enjoys the "sport." If that were all, perhaps not much could be said against this author of Misery; but He does not rest content with the fun He has enjoyed. He now comes down, and punishes the poor man, and so unappeasable is HIS anger that the whole generations of the unborn children and descendants, how remote so ever of the erring couple are all punished for ever and for ever And what was it after all that man had eaten? Just a bit of the Tree of Knowledge of Good and Evil! Perhaps the Church will be good enough to explain what kind of a tree that one can be What is it like? And how is it to be known, and distinguished from other trees? Did the Lord desire that man should not know good and evil?

I think the best thing to do is to recognize that the notion has had its day, to-day it fails to appeal to the rational mind The cash value of the story is nil.

Let us now turn to the allegorical interpretation, and see what kind of meaning can be gathered from the pictogram Here we begin by comparing the soul to a garden—a beautiful divine Garden The trees would, then, be the attributes of the soul substance Two of these attributes are very important for our purpose, the one the fruit of which confers Life, and the other, that takes it away Life itself, whose contemplation gives immortality, is the tree of Life Divine Knowledge about the Soul nature, the Doctrine of the Science of Salvation, which is represented properly by THE WORD—

in the beginning was the WORD, etc —may also be taken to be the significance of the Tree of Life The Tree of Death is the knowledge which rests on trafficking with the world, the knowledge of the good or evil of things outside the soul, the valuation of the estimate of the goods of the senses Why is the knowledge of the goods of the senses to be condemned? Because it is only possible after a material influx into the soul, and the pouring in of matter into the soul is the cause of its death, again and again Is this a trivial discovery? By no means so for him who will seek a way out of the perpetual misery in transmigration and who will not seek it when in his sober mood? We thus see that the story has a negative value in the literal sense, but in the allegorical one it gives us a remarkable insight into the nature of things, especially the soul, and death which devours us all, again and again There is no question of a GOD being angered and destroying the work of his hands ruthlessly, nor of the generations of men being punished for a silly and trivial act of breach of faith but the operation of a LAW—that sensual contact with things of the outside is the cause of death's supremacy, but dependence on the Soul-nature that of Immortal LIFE and DIVINITY We die, not because a remote and distant ancestor of ours disobeyed the command of a God, but because of the deadly influence of matter which pours into the souls, as a result of their becoming engaged in knowing the good and evil of things If any one is desirous of attaining immor-

tality and other Divine attributes, let him cease from eating the fruit of the forbidden Tree! Here, also, it is evident that real value is only in the allegorical interpretation.

Let us now pass on to a consideration of the patriarchal narratives in the Old Testament Read literally they have failed to satisfy any one except those who wanted to be satisfied. As history, they are but poor stuff, as inculcating moral teachings, generally unhealthy! One of these patriarch's is Abraham who wanted to sacrifice his son's life, to please his God! The God might or might not be in earnest, but Abraham was which is by no means edifying reading. Hagar's history is full of pathos How will that history—taking it to be history—help any one in his life to-day? There is no attempt at showing

On the allegorical side, the meaning is plain Of the two personalities of the embodied soul, the Ego of Flesh and the Ego of Spirit, the former is the progeny of the bond woman (Matter), but the latter is that of the Free Woman, namely, the Soul-substance Isaac was persecuted by the bond woman's son so is the Spiritual Ego assailed by the tyrant of Flesh If you want to come into your real goods, get rid of the ego of flesh and re-instate the Soul in its Divinity Surely, this is very valuable teaching for suffering humanity It points out the way from the Vale of Tears, from the Valley of Death, to LIFE ETERNAL JOY and POWER and KNOWLEDGE Infinite! But is not this interpretation

quite arbitrary? Most certainly not Where is the highest authority in support of it, that of St Paul, to whose writings infallibility was attached by one and all He devotes no less than ten verses of the fourth chapter of the Epistle to the Galatians to this theme, and declares the story of the patriarch to be an allegory Not only this, he goes further and explains its purport guardedly, of course, by lifting a corner of the veil of deceiving symbolism, and draws the moral in eloquent words—Cast out the bond woman and her son, for the son of the bond woman shall not be heir with the son of the free woman Does it not mean that the man who is desirous of escaping from the clutches of Death should dethrone the Ego of Flesh, who lives on the Fruit of the Tree of Knowledge of Good and Evil? The Spiritual Ego can only grow on the Fruit of the Tree of LIFE, that alone is its FOOD

This much must suffice for the explanation of the allegorical lore of the Old Testament in these pages Turning to the New Testament, we are faced with the enigma of the Trinity of the Father and the Son and the Holy Ghost The very first question in this connection is Why was not this knowledge imparted to the Jews before the birth of Christianity? They also knew Jehovah, and held communion with him (on the literal reading of the Old Testament) pretty frequently All that can be said in answer to this is that the advent of Christ is foreshadowed in certain mystical hints in the utterances of the prophets; but we want to know why

was not the knowledge, as distinguished from mere hints (that can be twisted into any meaning) imparted to them? To this there has never been an answer Then examining the constitution of the Trinity itself in the literal sense of the words, we find it self-contradictory A relationship of a father and son should have a wife intervening somewhere, and it must possess the element of succession in time, but in this instance there is neither the intervention of a goddess mother nor a moment of time when the son was not, or when the father alone existed One of the rules of scriptural interpretation is that when the ordinary sense of the words would give rise to inconsistency, or contradict history or a known principle of science, or of good reason or morals, a hidden meaning is to be sought, for the teaching of truth can never be at variance with facts of history, science, good reason or moral values We, surely, have a case for the application of this maxim here

The explanation is not at all difficult, and might even appear trivial because of its simplicity, but its value is immense, almost incalculable The term Father stands for LIFE Divine, unmanifest—" none can know the Father unless the Son reveal him." The Son is the Divinity in manifestation, emerging from Life that is Divine When a man obtains salvation, his Soul emerges from the impurity of matter, and becomes a GOD manifest, yet He has nothing added on to Him from the outside Rather, on the contrary, something—

the load of impurities under which his Divinity was lying choked—has been removed from Him Thus, there never was a time when He was not, He is co-eval and co-existent with his unmanifest Divinity; but there is an element of succession in respect of the manifestation of the Supreme Status In the allegory you have the co-existence of the Father and the Son, and the element of succession, in time, because of the sameness and continuity of the Substance and of the succession of the two States The Holy Ghost is the Spirit which makes one Holy, that is WHOLE, in plain language, which enables one to attain the Supreme Status of Divinity. Why is the conception of the Holy Ghost not to be found in the Old Testament? is not because it was not revealed to the Jews by a god, but because it is original to Christianity, although Jewish Mysticism was familiar with the idea of a Sacred Fire which distinguished between good and evil Plainly put, Divinity is not possible without the help of the Holy Ghost, that is to say, that unless one be fired with the spirit that leads to holiness one may know and believe oneself to be anything but one cannot attain to Divinity The true significance of baptism must be quite obvious now When the priest baptises a new comer, he is deemed to be saying to him now that you have accepted the hidden Divinity of Life, and believe that the Spiritual Ego that will emerge from it will be a GOD manifest, who will attain to his Ideal through the help of the Spirit of Holiness

that makes one WHOLE, by the restoration of the powers and functions now lying crippled under the weight and burden of matter, in the name of the Father and the Son and the Holy Ghost do I baptise you, and declare that you have attained the second birth Surely, all this is of real value to the soul torn and tormented by the flesh

The enigma of the Virgin birth, too, which has proved such a terror to the Christian apologist, is easily solved on the allegorical hypothesis The birth of the ideal is not the result of a conception by human female from the seed of the male It is the conception of Soul's Divinity, formed by the mind, in a purely intellectual manner, the effect of the brooding of spirit over matter, but not of the union of the male and the female of the human species The realization of the IDEAL, in the form of manifested Divinity, again, is an immaculate production, or reproduction, so that the notion of the VIRGIN BIRTH is really centred round the great Ideal of Perfection and Bliss which the Soul attains to on ridding itself of matter

The Evil One who tempts Christ by showing him the kingdoms of the Earth, is DESIRE, but the Self-Conscious SOUL spurns Desire, to come into its own Divine Birth-right

Barabbas, the revolutionary, highwayman, murderer and thief, is only the physical body, for which the foolish show their preference, demanding the death of the true Self. The thieves which are crucified with

Jesus (the lower ego), so that Christ be glorified, are the (two) forces of GOOD and EVIL which have robbed the soul of IMMORTAL LIFE. Their destruction is absolutely necessary before Immortality can be enjoyed

Resurrection implies the rising from the "dead," which term in this connection only means spiritual death, as in the text "leave the dead, [*i e*, those who are spiritually dead] to bury their dead" to be [taken in the normal sense of the word].

It is a mistake to read the resurrection text in the literal sense If resurrection were to be an affair of the supposed universal Day of Judgment, at the end of the World process, St Paul would never have said with reference to it :

"If by any means I might attain unto the resurrection of the dead" (Philippians iii 11)

And most certainly the exhortation

"Awake thou that sleepest, and arise from the dead . " (Ephesians v 14) would be absolutely senseless The text in Luke xx 34 is definite on the point that resurrection is not open to all, and will is not a thing which is to be forced on men, but is only for them who by their merit and worth qualify themselves for immortal life

"They who are accounted worthy to obtain that world and the resurrection from the dead neither marry nor are given in marriage, . . neither can they die any more."

I think this is sufficient to show that the literal sense of the text is destructive of the real meaning of the Doctrine

It is necessary to note that the soul must and will continue to live after death, because it is an indestructible thing But the question is how, that is to say, in what form, will it survive death, whether embodied in matter, or altogether free from it ? But a soul that is completely unhampered by the companionship of matter is an actual GOD in full manifestation, so that death cannot mean an absolute separation between Spirit and Matter The only other alternative is that the soul should exist in a state of combination or union with Matter, that is to say, as an embodied soul In resurrection, that is, the Final Attainment and Liberation, the soul has no bodies, and there is no distinction of the sexes, as pointed out earlier, which rules out the possibility of marriage

I think this is sufficent to show that the literal sense of the text is destructive of the meaning of the doctrine

Many of the Christian allegories have been explained in my earlier writings, such as the Key of Knowledge, and it is not necessary to repeat what has been said in those books If the reader will only approach the subject with an unprejudiced mind, I can assure him that he will find real GEMS in these teachings and will be delighted with the result of his investigation.

It only remains to be said that the allegorical exegesis is by no means a new thing Allegory was at first employed by men out of poetical fervour, for embellishing human language and thought, but after the lapse of a long long time, people began to accept the allegories of their books in the historical sense, the key to the interpretation having been lost in the intervening centuries. Do we not read in the gospel after St Luke "Woe unto ye lawyers, you have taken away the key of knowledge, you entered not in yourselves and them that were entering in ye hindered" This, surely, meant that the current Jewish interpretation of the teaching of the Old Testament was simply perverse, else why condemn their Doctors of Law? Uninitiated, unenlightened professors of theology had thus set themselves up as teachers, and were misdirecting themselves and their followers in various ways When Christianity arose it became the very first problem for it how to impart the true doctrine and at the same time escape from the persecution and the lynching from these opponents of the Truth The teachers of the New Creed thus found themselves forced to adhere as closely as possible to the older terminology and ideas and to rely on carrying enlightenment to the new-comers in secret but the numbers of these increased so rapidly that the hope was nullified. The greatest difficulty was encountered in the shape of the obstinacy of the worldly minded who had rushed into the fold, thinking that they had nothing to do for their salvation beyond acknow-

ledging a particular individual as the son of a god. They were not willing to be bothered with any secrets or secret interpretations and wished to enjoy life as a gift from their God Their fear itself became a factor to be taken into account later Even Origen was persecuted by them for his views They did not understand and could never be made to understand the need for works notwithstanding thet ext which reads "Why call ye me lord, lord, and do not the things I have asked you to do" Great care is, therefore, necessary if we are not to be misled by wrong views

Before laying aside the pen, I should like to add that the lost Doctrine which has been elaborated in these pages, is not unpractical like the preaching of the Church to-day, but is a highly practical one It is certainly the one that is the most likely to remedy all our ills of the day, political, social and economic, alike I shall not attempt to prove that this is so in this small brochure, but am content to invite the reader to study my other writings where more space could be devoted to it

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